A RELATION

OF

Several Hundreds of Children & Others

THAT

PROPHESIE and PREACH

IN

THEIR SLEEP, &c.

First examined and admired by several Ingenious Men, Ministers and Professors of Philosophy at *Geneva*, and sent from thence in two Letters to *Roterdam*.

LONDON,

Printed for *Richard Baldwin*, next Door to the *Black Bull* in the *Old Bayly*, 1689.

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A LETTER FROM GENEVA TO ROTERDAM.

Containing an exact Relation of the

Prophets of Dauphiné, &c.

February 13. 1689.

SIR,

I Heretofore designed to send you an exact Journal of the Shepherdess of *Crest*, but you looked upon it as a fabulous Story, so that I laid aside my Memoirs till another time. I have since found in that same Journal of the Month of *July* last, That the Shepherdess had several times said, and particularly before her Judges, That they might put her to Death, but that God would raise up others after her, that should say greater things than she had done. I therefore sent you the first News of the young Prophets, who began to Prophesie about the beginning of *October* last. But you likewise demanded the continuation with so many Reserves and Precautions, that I don't know how to include in the space of a Letter all the Circumstances that are necessary for a thorough

thorough Examination of ſuch an extraordinary thing: If I ſhould ſend you all the Informations and Proofs thereof, they would make up a Volume. Indeed the laſt News we had from *Dauphiné*, that both the Preachers and Hearers were at preſent ſeverely perſecuted, is a great Proof of the mattter of Fact even to the moſt incredulous; and your Letter could not come in a more ſeaſonable time than it did, to put me in mind of my Promiſe to you. Since yeſterday was the firſt Day that thoſe that are the moſt incredulous here vouchſafed to examine the exact Journal I had made of this ſtrange thing, having been ſollicited to make it by one of our Miniſters and Profeſſors of Philoſophy, who was ſometimes preſent at the Depoſitions I received from time to time about it.

Yeſterday, as I told you, a great many Ingenious Men, Miniſters and others, came to my Lodgings to Philoſophiſe upon my Journal, but I don't, as yet, know each Man's particular Sentiment, they only read in it till Supper time, which ſeparated us; ſo that they had not time enough to give their Opinions concerning it, and I doubt whether or no they would otherwiſe have had ſufficient time, ſince every one would have been deſirous fully to ſay what he thought of it. But our Friend Mr. *du Cret* came into my Chamber about an hour ago, and told me that at length all that before doubted of the truth of the thing and our Philoſophers left my Lodgings in a much different humor from what they were in when they came thither; being come, ſaid he, to ſee you with a Spirit of Unbelief and in a deſign to Criticize and confound all my Proofs, but that indeed they returned not perfectly perſwaded of the Miracle, but aſtoniſhed and amazed at the great many Circumſtances and Proofs, which rendred the thing almoſt altogether unqueſtionable.

As for the Circumſtances, it muſt be confeſſed, as the greateſt part of thoſe Gentlemen ſaid, That there is ſomething in this Story that at firſt ſight ſeems ridiculous; as for Example, to ſee two or three hundred young Prophets, like Muſhromes, ſpring up all in a Night; to ſee a Man in his right ſenſes, and who thinks of nothing leſs than Propheſying, when other Prophets are going to Priſon, withdrawing himſelf, in the Night-time, from an Aſſembly into the Mountains, with only thoſe of his own Pariſh, on a ſudden to fall down as if he was taken with the Falling Sickneſs, and there lie ſprawling upon Snow that is two Foot deep upon the Ground, till ſuch time as ſome one lifts him up,

and sets him upon his Breech; then with his Eyes shut, as a Man that sleeps, falls a Preaching and Prophesying, not at all considering that the Priests, that with his Villains had dissipated the Assembly, will inform against them all, the next Day. It looks like a thing only fit to be laughed at to see *Bomper*, *Mazet* and *Pascalin*, Three shepherds, of Eight, Twenty six and Fifteen Years old, assembled and holding a Consistory with Sixty Penitents on their Knees, that one after another present themselves before them confessing their sins, begging pardon of God for their Apostasie, just as the custom is here at *Geneva*. (But, say they, with much more zeal and fervor than they had done here) The Penitents likewise make Confessions of other particular sins, according as the Shepherds think fit to cite them; such a one, being a great Blasphemer, they make him confess his sins and beg Pardon of God. Such a Woman, as has been so many times at Mass and so often Confessed to a Priest since they first preached, and whose Tears, say they, (after she has declared her Fault) are Tears of Hypocrisie; Such a Woman that has lain with such a one, who after having denied the Fact for some time, is at last obliged, by the force of the Proofs those Children produced, to confess the Fact, and is, at the same time, contracted to her Lover, but is withal prohibited to go any farther for a time, or to be married by a Romish Priest. The Penitent, scandalized at your incredulity, will tell you, *Gentlemen, if you had been there, you would have been no more able to have concealed your Selves from them, than others: I was the second that came before them, but I believe if I had killed my Father I should have confessed it: they speak to you with as great Authority as a whole Council assembled.* The Penitent may say what he please; how honest and sincere soever he be, 'twill be impossible for him to alter the Ideas Men must needs have of *Mazet*, *Bomper* and *Pascalin* met in Council together.

But, Sir, it must needs make a Man sad, when one afterwards sees the Prisons of *Grenoble*, of *Cret* and of *Valence* full of those Preachers, of all Ages and Sexes, and of those that have heard them Preach, of what Quality or Condition soever they be; When one sees Barns and Farm-houses pulled down or burnt, because those Children have preached there, and all that Vally full of Souldiers that are there on purpose to ruine the Inhabitants.

After

After that, one cannot but examine the matter of fact with more attention, and especially when one sees the new Persecution word for word foretold by these Children, with the strongest and liveliest Exhortations to continue stedfast, and when one sees that two of them are Arrested, there presently appear six others, and that among those that heard them and that were carried to Prison, there are some that before they came thither fall down, fall asleep, and Prophesie.

That I may not exceed the bounds of a Letter, I must declare to you, Sir, That as for what I have already said, and for what I have yet to say, there shall be nothing that has not been proved by what credible Persons have either said or written to me, and that has not been examined and verified in my Journal by all those persons I have mentioned to you; this is necessary for the brevity I intend. I will now enter upon the business with something more of order.

Of the Preachers, of their number, of the manner they are taken with that Distemper which makes them sleep and Preach, and of their Persecution.

Gentlemen, Merchants, Physicians, Lawyers, Tradesmen, Husbandmen, Men and Women, I mean persons that have seen, and who are all worthy to be believed, unanimously Depose concerning these Preachers, their number, and the manner that that Spirit or Distemper spreads it self, and has successively increased and spread it self along the River *Drome*, and in the neighbouring places as far as *Lyons*; I might here bring the several Proofs I have in my Journal, but now they would be to no purpose, because we have from that Country others of later date. Here is an Extract of two Letters, which will be sufficient.

An

An Extract of a Letter of Mr..... written from *Annonai* in *Dauphiné*; 'Tis a Learned and honeſt Man, and one that is capable to examine a matter of that nature in all its circumſtances.

SIR,

I *Have ſeen at a place, about half a League from* Eſte, *a Boy that preached the Eighth and the Ninth of this preſent Month of* January *as he was aſleep; who told us that we ſhould be yet Perſecuted for two Month; that if we had repented we ſhould have been delivered in* September *laſt; that we ſhould hear ſome of our Miniſters in* May *next; that unleſs* Baſil *repented, its Candleſtick ſhould be taken away; that* Baſil *ſhould betray* Geneva; *that the Strangers ſhould be ſhut out and Maſſacred; that* Geneva *ſhould hold out; that the great Men of the Earth ſhould aſſemble and hold a Council there; that there ſhould be in a ſhort time great Aſſemblies on the Hills on both ſides; that we ſhould ſee our Enemies melt away like Wax before the fire, and that the King of* France *ſhould one day come to an agreement with the Prince of* Orange. *He made very vehement and ſtrong Exhortations to repentance. There is a little Child, of three years old, has likewiſe preached, and about two hundred Shepherds and other perſons of all ages: 'Tis along the River* Dromme, *and ſome places near, that this preaching is, and it communicates it ſelf from one place to another; it extends it ſelf as far as* Lyvron. *Some of theſe preachers have been carried to* Grenoble, *others are clapt in Priſon, and ſearch is made for them every where. A Woman that is a Papiſt and married to a Proteſtant, has been likewiſe impriſoned, becauſe in her ſleep ſhe had ſtiffly preached againſt going to Maſs. I have been told likewiſe that there are of theſe People about* Caſtres. *I ſaw your friend the other day, he ſalutes you; one of his Farmers, his Shepherd and his Boy, about five or ſix Leagues from* Cret, *are Preachers, and are now in Priſon.*

I will leave the Prophecies till laſt, and only purſue the Proofs of thoſe things I firſt laid down, namely of the Preachers, their Number, their increaſing, and their Perſecution.

An Extract of a Letter from Mr. *Cabons*, Dean of *Valence*, to one of our Acquaintance of 22. of *January*, 1689.

..... MR. Bouchu *will be here in a short time to judge some Protestants that met in a Farm-house that belongs to* Mad. de Bais *at* Lyvron, *there are seven or eight taken, and a little Girl of* Lauriel, *who preached by Prophecies; She is now in the Hospital General; She being in her Bed, with the Curtains drawn about her, and in the night time, there was a Man under the Bolster that prompted her to say what she said: She was easily brought to confess it. There is a great Maid that pretends to the same thing, that is likewise arrested, Mr.* de la Re ['tis he that is the Commander of the Troops that are in those parts] *began to pull down the Farm-house of* Mad. de Bais, *but at the intreaty of Mr.* de la Roche *he has discontinued* .....

All the company were mighty attentive to this Letter, which is a solid confirmation of these Preachers, of their increasing and their Persecution; and at the same time discovers the Imposture the Papists have recourse to, that they may take away the advantages they believe the Protestants of *France* would reap from such an astonishing Prodigy, and that they may shew some pretext for those severities they exercise against those Innocents, and those that thought there was no Crime to go hear such extraordinary Discourses, and against which the King's Declarations had not provided.

'Tis not only *Mad. de Bais* that they have so treated; we have been informed here that the Barn of Mr. *de Cheilane*, near *la Motte*, has been burnt, and the reasons of those proceedings against the Barn and against the hearers of those Preachers were, becaus Mr. *Arnaud de la Motte* had sent for Mr. *Julien* from *Lausane*, (who is there still) to preach in that Barn and other places thereabout, where those Children preach, and where Mr. *Julien* has formerly preached.

Methinks I have brought together and proved a great many things in few words; I suppose, Sir, that you believe that I say nothing but the Truth, and what I have from credible persons. I will therefore conclude here with what regards the Preachers,

Preachers, their number, their increase, their Persecution and the Pretexts the Papists make use of to persecute them, with a true Description of their Cruelties, and the allarm that these new Missionaries has given them.

'Tis a different thing to examine what these Preachings and Prophecies are, and from whence they may proceed. As for the Preaching and Prophesying I will treat of both as amply as I can in a Letter; but to determine with what Spirit these Preachers are possessed, whether with the Spirit of God or with the Devil, whether it be Art or Disease, I leave it to wiser than me to judge; or if I say any thing of it, it shall be only in alledging the Effect this Prodigy has had upon the Minds of Men.

From whence this astonishing Prodigy may proceed.

'Tis a thing that I can affirm to be true, and to which I made all the company agree, that generally all those whose Testimony I had read to them, as well Gentlemen as Merchants, Tradesmen, Physicians, Lawyers, Men and Women that had seen and heard these Prophets, not to mention the Rabble of People, unanimously Depose, That they never heard so good Prayers, nor more lively Exhortations, accompanied with an Action (which comprehends the Voice and the Gesture) the most taking in the World, and which is little less to be wonder'd at, than the Prodigy of talking whilest asleep, and of speaking French for Men that have never spoke it; that all those People wonder when they are asked whether they have prayed, whether they have sung Psalms with those Preachers, and doubt no more but that it is the Holy Ghost, than if they had a particular Revelation of it from Heaven.

'Tis true that those that have heard a great many of them and several times, make a great distinction betwixt such a one and such a one, either for the Language, or for the the singing of the Psalms, or else for the things they say; but however all tend to the same end, neither the one nor the other of them preaching any thing but what is Orthodox. However to make this more clear, I will as briefly as possibly I can, let you see the Testimony of some of those, that I my self have heard, of others whose original Letters I have transcribed, which will satisfie you in the first point I proposed, to wit, after what manner their preaching is.

The Testimony of one Galand, *a Carder of Wool, drawn from his Depositions and his written Relations. He is a good and understanding Man, well instructed in his Religion, and acknowledged to be so by a great many persons of all conditions in that Town. He was the first that sent us word of the first number of six Prophets that he had heard, and of one or two more that he had heard of. I examined him several days one after another, and he is now among us honestly working at his Trade. He was in that Valley the Twelfth of* November *last. Here is an Abridgement of his Depositions.*

I. THat there were but seven or eight of those Preachers when he went thither: He says that he had heard only six of them.

II. That he had narrowly examined whether they were really asleep, and found that they were certainly so; in which he agrees with all that have spoke of them since.

III. That as for their Language in singing the Psalms, they were very different, though indeed the worst sort of French was above their capacity, describing them to me to be so poor, so miserable, so rustick, that nothing could be more. (All which very honest People come from thence have unanimously confirmed.)

IV. That their Sermons were not as Sermons ordinarily are, of an *Exordium*, Explication and Application, (these were his proper Terms) but a continuation of fine Exhortations, and all as a long and perswasive Application of our Ministers: but, Sir, says he, with a Voice and Action so well applied, that twice or thrice all of us were forced to weep. Let me see, said I to him then, How have you collected all this? Sir, said he, I had much ado to follow them, because I can't write fast, so that what I have are only some pieces separated one from the other, having lost a thousand admirable things. You must know, Sir, that I exactly follow the expressions of my Tradesman, who

who expreſſes himſelf according as things wrought upon him, and the belief he had of the Miracle: You ſhall ſee by and by how Men of a higher degree talk. I took therefore his Journal, and therein the Copy of one of thoſe Sermons which begins thus:

In the name of God, *&c.* Brethren let every one of us, *&c.* Then he began the 54. Pſalm, as a Miniſter. After that he prayed as follows: 'O God, whoſe Compaſſions are without number, and whoſe Mercies are infinite; We thy poor 'Creatures by thy Grace met together in this Place, by an extraordinary means in the darkneſs of the night and in a little 'Houſe, to humble our ſelves before thy Face, and to confeſs 'to thee that we have highly offended thee. We pray thee enter not into an Account nor Judgment with us; for of a 'Thouſand Articles we ſhould not be able to anſwer to one. 'But, great God, there is Mercy with thee that thou ſhouldſt 'be feared. Lord, thou at this time vouchſafeſt us the hearing 'of thy Voice, in an extraordinary manner ſending us thy Holy 'Spirit by the Mouths of thy Children whileſt they ſleep. Wherefore, O God, teach us how great all thy wonders are, and 'let this ſmall Aſſembly underſtand the Marvels that I ſhall 'utter, who am a poor innocent; and let us lay them up in 'our Hearts that we may have Hearts of Wiſdom, and render 'thee always thanks for ſo many benefits, ſaying the Prayer thy 'dear Son has taught us, *Our Father*, &c.

Then without taking any Text he begins his Exhortation and in theſe words, and by Articles, becauſe he could not follow the Preacher in writing; for whileſt he was writing one ſentence he loſt ſeveral others. You muſt know that the Shepherd that preached was not above thirteen or fourteen years of age.

Brethren, here we are aſſembled under the Protection of our great God, to confeſs our ſins to him, which are ſo great and ſo many; and to repent us ſeriouſly for our offending him. For if we repent, that great God will have mercy on us. *Artic.* It hath pleaſed that great God to make uſe of my Mouth to preach to you his word, he hath ſent me his Holy Spirit and his Holy Angels to guard me and declare to me his Will. Brethren, let

let us not be like perverſe Children, who when their Father has beaten them, turn their Backs; but let us behave our ſelves as good Children, who when their Father has beaten them, return always to him and ask him Pardon. *Art.* I have nothing elſe to ſay to you, only that we muſt repent; for if we do not, God will come in his Wrath, and exterminate us all. *Art.* Brethren, you will ſee great Signs and Wonders; but be not afraid, for God will give to all of you the Courage that is neceſſary for you, and will keep you from all Danger. *Art.* When *Abraham* had his Hand lifted up to ſacrifice his Son, and had his Knife ready to ſlay him, 'twas told him, that his good Intention was ſufficient: Brethren, let us do like him, and that great God will preſerve us in the greateſt Dangers. *Art.* Brethren, we have alwaies apprehended more the Threats of Men than thoſe of God; for if we had been afraid of God, what has happened to us would not have happened, *&c.*

Add to this, Sir, Exhortations to the Love of God and our Neighbour, to hold out againſt all new Perſecutions that may happen hereafter; Deſcription of the Romiſh Idolatry; the terrible Threatnings they make againſt thoſe that participate of their Myſteries, and all this by various Repetitions, by ſeveral Paſſages of Scripture; a great many ſhort Prayers and elevations of the Heart to God, in which he craves, and that very pathetically and patly, the Aſſiſtance of God for his Church, for its delivery, and for the ſtrengthning his Children in their Combats, *&c.* And then you have an exact Idea of the beſt of their Sermons; for that from which I drew this, is one of the beſt: And the others, as *Galand* told me, are neither ſo long, nor ſo good, nor in ſuch Order; and he made me the ſame Diſtinction we made in *France* of our Preachers, who all ſpoke very good Things, but with more or leſs Grace and Edification.

If *Galand* has made a faithful Relation, there is only this Doubt remaining: Whether, or no, they have not been taught theſe things by their Parents? But that is eaſily anſwered, for their Parents are almoſt as ignorant as they. But other People, you will ſay, may perhaps have under-hand given theſe things to their Parents, to teach them their Children. But it may be anſwered, That they muſt have been furniſhed with a vaſt Stock, when I conſider, That the Memoirs of *Galand* contain alone two different Sermons of the ſame Shepherd, and that I have ſeen others of the

ſame

ſame Shepherd (whereof I ſhall make mention in its proper Place) and of a different Style adapted to the Country folks that heard him. They muſt likewiſe have a prodigious Memory, not to mention their Boldneſs, their Voices, their Geſts and their ſinging of Pſalms: But all this remaining undecided, by Reaſon of the Doubts, which from time to time are raiſed about it; all this, I ſay, is clearly decided by the ſleeping of the Preacher, if it is real; now that above all ſeems the beſt confirmed by the univerſal Teſtimony of all thoſe of our Religion that have heard them: And it is yet more clearly evidenced to be true, by the ſolemn Proof that was made of it by the Papiſts themſelves, at *Baron Poet's*, and by the ridiculous and baſe way they made uſe of to ſpoil the Reputation of the Huguenot's Miracle, not being able to do it otherwiſe.

But we muſt do more, we muſt prove (if *Galand*, and all thoſe that have reported yet more than *Galand*, Men worthy to be believed, and without Reproach, have told us the Truth) we muſt prove, I ſay, that theſe Children cannot be ſuſpected to have been inſtructed or prompted, and that by certain Parts of their Diſcourſe, which cannot but proceed from the Mind of the Preacher, and from a Reflection that comes juſt then into their Heads. Here is an Example of it drawn from the ſame Diſcourſe, the beginning whereof you have juſt now had.

After that the number of theſe Preachers was increaſed, thoſe poor People, without going out of the ſame Houſe, made theſe Children ſleep by turns. Once when *Galand* was there, and when he that I juſt now ſpoke of had made an end of ſpeaking, he told them: *Brethren, it's Midnight, I will repoſe my ſelf; there is another that ſhall preach to you as well as I can.* There was then another that ſpoke, and continued till 'twas Day. Then the ſame Boy ſaid, *Brethren, 'tis Day, there are ſome that are already gone* (and it was true) *you that are yet here, tarry till the Bleſſing of God, and then we will pray, That God would be pleaſed to preſerve us, not only this Day, but all the Daies that he is pleaſed to let us remain here upon the Earth, as likewiſe to give us the Deliverance which he has promiſed us; but we muſt pray him with all our Hearts. For 'tis not to be doubted, if we pray him as we ought, but that he will hear our Prayers, and then, Brethren, though we ſhould meet an Army of Enemies at the Door, God will place a million of Angels to guard you behind and before, and though you paſſed in the midſt of them, they ſhould not ſee you.* Obſerve that in theſe Words he ſeems to take notice

notice of the Fear of thoſe that were gone away before, for Fear, ſays *Galand*, of being ſurprized and accuſed of being in an Aſſembly, to which thing likewiſe what follows ſeems to relate to. *Keep your Tongue, don't communicate to your Enemies what you have heard, leſt they put you in Troubles; but make it known to our Brethren, to the end they may be comforted, and diſpoſe themſelves to follow Jeſus Chriſt in his Sufferings, and that we all enjoy the happineſs of his Glory, which God grant us.*

If *Galand* has not invented, methinks this ſeems plainly to ſhew, That there is no Artifice; but though *Galand* ſhould have lied, Mr..... and Mr.... and .... who have all reported the ſame thing, both by Word of Mouth and in Writing, cannot be ſo much as ſuſpected of any ſuch thing; and they all confirm the Honeſty and Sincerity of *Galand*, by the following Teſtimony.

The Teſtimony of Mr..... a Phyſician and Philoſopher, naturally incredulous, and who has particularly examined both the Children and the firſt Shepherdeſs; 'tis upon his Memoirs that I compoſed mine of the Month of July *and* Auguſt, *concerning the Shepherdeſs, by the Correſpondence that an honeſt Merchant of that Country, my Neighbour and my Friend, had with him concerning her.*

'Tis he who the 28. of *May* 1688. begins his Relation thus:

SIR,

'TIS with a great deal of Pleaſure that I give you an Account of what I have ſeen and heard of, what paſſes in the other World: I have hitherto been of the Order of S. Thomas, but at this preſent Moment that I write to you, methinks I have had a Viſion or Dream, ſo much the thing ſurpaſſes all Human Belief: The Prodigy is ſo much the more wonderful, in that it happens to be in a Subject altogether incapable of the like effects, and that you may have a greater certainty of the thing, I have made you the following Deſcription.

After

After that Deſcription, he ſaies of the Preachings and Exhortations of the Shepherdeſs, all that *Galand* has ſaid of the Shepherds, with this over and above, That he examined the Eyes, Pulſe, the beating of the Heart of the Shepherdeſs, five different Nights, and ſaies, That notwithſtanding the Agitation ſhe is in all the Night, ſhe has her Pulſe as quiet as one that is in a deep ſleep, and her Body inſenſible. She has preached, ſaies he, from the third of *February* to the twenty eighth of *May*, the time that he wrote, but does not find her ſelf the leaſt weary, riſing as freſh in the Morning as if ſhe had neither ſaid nor done any thing. She never opens her Eyes in ſpeaking, ſhe moves her Upper-Lip a little, without ſcarce moving her Chin, and ſpeaks in a ſhriller Tone than when ſhe ordinarily talks. It ſeems, ſaies he, in another Remark, as if her Voice went no farther than her Throat. And as for her Exhortations, he ſaies, They are the moſt taking things in the World, with as much Eloquence and Energy as can be imagined, and in as good Terms. Indeed, ſometimes you would think that Terms and Thoughts failed her, but in a little time ſhe reaſſumes both the Word and the thing with an admirable Continuation: There are only, as I have ſaid, ſome Places where the Phraſe does not ſeem natural, taking one Tenſe for another, but all that after the manner I have ſaid. The Remarks of that Honeſt Man would be ſufficient to fill a Volume, ſaying as *Galand* does, That ſhe cannot be followed in Writing, and that one can only write the eſſential things. I ſhall ſpeak again of that honeſt Man, when I ſpeak of Prophecies.

I will only ſay, That having cauſed the Merchant, my Neighbour, to write ſeveral times, to know of Mr. . . his Friend, Whether he ſaw nothing of that which the Shepherdeſs had foretold of thoſe that were to follow her; he never anſwered any thing, But that it was ſaid, that there was a Child of eight Years old that had begun to preach at *Mid-ſummer*, but that the Parents concealed him: He has ſince ſent Word to his Friend, That the reaſon why he had neglected to go ſee thoſe firſt, was, becauſe he thought that it had been only a falſe Imitation of the Shepherdeſs; but that at preſent 'twas another guiſe thing, and that in a ſhort time he would entertain him with it; and in the mean time charged *Galand*, who went to ſee him before he came away, To ſalute his Friend from him, and communicate his Collection to him. All which makes much for *Galand*, who indeed has a hundred times more

Testimonies than he needs. But here is a Letter from that same Gentleman, which begins to shew the Propagation and Increase of these Prophets.

The Letter of Mr. N. *of the Month of* December, 1688.

THere are about twenty five or thirty of these Missionaries sent of God to preach Repentance; 'tis not to be imagined what powerful Exhortations they make. The most part of them are altogether ignorant: There are of them from eight Years old to sixty five. It oftentimes happens, That in the Meetings that are in the Villages, in the Night, to break Wall-Nuts, some one that has not preached at all falls down on a suddain in a Sleep, and then being thrown upon the Bed, presently begins to preach. 'Tis a wonderful and an edifying thing to see how the Spirit of God is so generally poured out upon so many different Persons, and in such sort, that it can no longer be concealed. I just now heard from very credible Persons, That last *Thursday* the Baron of *Poet* and Mr. *S. Andiol*, Father and Son, the Curate of *Poet*, or rather his Nephew, and several other Papists, sent for four of these Children, and that they heard them whilst they were asleep in the Castle of *Poet*: They were all terribly astonished at it. The Baron of *Poet* wept, lifting up and holding one of those Children in his Arms, and told the poor People to have no Meeting in the Night, *&c.* The Curate of *Bordeaux* was likewise there, who pressed the Finger, and sorely prick'd a young Maid of fourteen Years old; who notwithstanding felt nothing of it: And he asked her likewise, Whether she knew him? She answered, That he was Mr. *Brun*. I cannot tell you all the Story, the Post is going away; The thing is now publick, and when these Children are told, They shall be hanged, they are not at all afraid, and answer, That it is but a little Harm for a greater Benefit.

Methinks there is enough to prove the Sentiment of those that have heard these Children, in confirming what I have said down concerning the Preachers, the Number of them and their Increase. Yet notwithstanding the low Condition I am

am in, having kept my Bed or my Chamber theſe fifteen Daies, by reaſon of my accuſtomed Rheum, I muſt ſend you the Teſtimonies of thoſe that I have particularly diſtinguiſhed from the reſt. You have already heard a Carder of Wool and a Phyſician; I produce you now a Lawyer, an able Man in his Profeſſion, and of great Repute, and beſides not Credulous, and a Philoſopher.

An Extract of a Letter from Mr.... Lawyer of .... of the Month of December. *Whereas 'tis more neceſſary than ever to take Care of expoſing Men in publick Writings, I have ſuppreſſed both the Dates and Places.*

PRay likewiſe tell Mr.... ('tis a Perſon whom this Lawyer particularly reſpects) that we have at preſent in his Houſe one of thoſe young Shepherds, on whom God hath poured out his Spirit, and that all your Paſtors and Teachers make no Exhortations ſo lively, ſo taking, ſo powerful, as thoſe we have heard from the Mouths of theſe Children. We muſt a little examine this, but that cannot be ſo ſoon; for we have as yet the ſound of that Voice in our Ears, it having but juſt now ceaſed: 'Tis here the Houſe of *Obed Edom.*

After the Lawyer, let us hear an Apothecary, according to the Time things happed.

The Teſtimony of one Grevier, *an Apothecary of* Bourdeaux. *'Tis a young Man betwixt twenty five and twenty eight Years of Age, Son to a Merchant of the aforeſaid Place, and who was both Apothecary and Surgeon, and practiſed not only at* Bordeaux, *but likewiſe in the neighbouring Villages* Mornans *and* Sceles, *from whence came out the firſt Swarm of Prophets. All People of that Country, and there are here of all Conditions and Qualities, know him very well, and look upon him as an honeſt Fellow: But the beſt Teſtimony of him is, That a Perſon of Quality, a* Refugié *here in this Town, having written to a Learned and Famous Man in his Profeſſion, to deſire him to inform him concerning theſe Prophets; he wrote him only this Anſwer,* That he would direct him to a Collection this *Grevier* had made concerning theſe Prophets, conſiſting almoſt of a Quire of Paper; *thinking that it was ſufficient, having firſt read and examined the foreſaid Collection. I have heard it ſeveral times, and likewiſe in the preſence of our Mr.* Legier, *Paſtor, and Profeſſor of Philoſophy.*

I. HE ſaies the ſame things as *Galand* and the other ſay, but he adds other Circumſtances.

Concerning their Sleep, 'tis he that firſt gave occaſion of that Commentary upon the Sickneſs for fifteen Daies before the Miracle or pretended Inſpiration; but he only ſaies, That being one Day called to let a Child Blood of about eight Years old, whoſe Eyes were all as red as Blood, the poor People ſaid to him, That they thought it might be a preparation to the other Diſtemper, (for ſo they call the Inſpiration of thoſe Children, and the manner that thoſe Children have of ſpeaking in their Sleep) and indeed, ſaies he, three Daies after he fell aſleep and preached.

'Pray by the way take notice, that *Galand* ſaies, concerning their ſleeping, That one of thoſe Maids, of about eleven Years of Age, which propheſied whilſt he was by, ſaid, That before ſhe fell aſleep, ſhe felt ſomething, which by little and little came up from her Feet to her Throat, where when it was, Sleep took her, and ſhe felt no more of it.

Grevier adds, That if thoſe Children ſhould be hindred from ſpeaking when they ſleep, eſpecially the little ones, that are not able to ſupport the Spirit that moves them, they would ſuffer

for

for it; and ſaies, That once ſome having put to ſleep nine of them together, who ſpoke by turns, anſwering to one anothers Exhortations, there was a little Child of eight Years old, that ſeemed mightily tormented, and that called out for his Mother, praying her, for God's ſake, to wake him, becauſe he could not hinder himſelf from ſpeaking, and his Mother being not preſent, he cried out, O Eternal, wake me. Such are the Comments and Reflections of thoſe People, according to their Capacities, and ſuch doubtful things are reported by them, yet there appears likewiſe much Sincerity.

II. At that very Time that *Grevier* came away, he obſerves an Increaſe of more than eighty Preachers; and he remarks, That in one Day there fell twelve, at once, at *Beſaudun*, a neighbouring Village, where there had never been any before, and that he had the Curioſity to go ſee them, two Daies before his Departure.

III. He ſaies, as others do, That it is impoſſible there ſhould be any thing more perſuaſive or taking than what they ſay: His Collection is made up of different Sentences, that he took ſometimes from one, ſometimes from another, aſſembled or elſe in private: He obſerves, That there are ſome that ſpeak far worſe than others, that make ſometimes horrid Barbariſms: He is ſo knowing, as to tell us that that follows the Diſpoſition of the Organs, and the more or leſs Wit they have.

I cannot but take notice here, what our Phyſician ſaies in one of his Letters..... Such Trouble has this Spirit given others (ſpeaking into what amazement the Shepherdeſs put the Intendant, the Biſhop and the Judges of the Place) but I believe a Man muſt be perfectly reprobate, not to be moved at the lively Exhortations of this Spirit, and that after the hearing of it a Man can no longer be wicked, nor continue in the Exerciſe of a falſe Worſhip: I verily believe, That 'tis a Spirit come from the Father of Light, that has been poured out upon the Mind of this Maid, or rather united to her Body, to preach, by her Organs, to Sinners, the Remiſſion of their Sins, if they repent; and though this Spirit does not produce Sentiments of any Superlative Sublimity, yet it ſaies enough in reſpect of the Soul and Body that it organizes. You know there are diverſity of Spirits.

After

After ſuch authentick Confeſſions, I will ſay ſomething hereafter concerning the Place where theſe People live.

IV. This *Grevier* is one of the Penitents whereof I have already ſpoken: I have here taken out of his Memoirs, the Form they make uſe of, in receiving Perſons for having abjured their Religion. When the Penitent is come before them, they adjure him from God, to tell, How many Times he has been at Maſs, and thereupon they lay before him the greatneſs of that Sin; then the Penitent kneeling down, they make him ſay theſe Words, *Lord, Lord, I cry to thee for Grace and Mercy, be thou pleaſed, O great God, to pardon me all the Sins that I have committed from the Day that I was born to this preſent Hour, and particularly for having renounced thy Holy Truth, and grant that I may be received into thy Holy Paradiſe.* Then the Child that ſpeaks, ſaies, God grant you your Deſire. But as for the Remonſtrance that they make concerning that Sin, and the enormity of it, and the Threats they pronounce againſt thoſe that ſhall return thereunto, That, ſaies *Grevier*, cannot be expreſſed, alwaies adding theſe Words at the laſt; You have ſinned againſt the Father, you have ſinned againſt the Son; take heed of ſinning againſt the Holy Ghoſt, for God will pardon you no more.

The Teſtimony of Mr. ..... 'tis ſufficient, Sir, to mark you out this Witneſs, by the admiration you had of what he has lately done, after the powerful Perſuaſions, which as he told all People here, He had received from one of thoſe Shepherds; which will likewiſe ſuffice to juſtifie that Shepherd and his Comerades from the Reproach that might be made them, That they are Inſtruments of the Devil for the retaining of ſome in France, *which unleſs they had promiſed a ſpeedy Deliverance, would have come out of it.*

I. I Think there ought to be made a great Difference of thoſe that have remained in *France*: ſome tarry there, becauſe 'tis their Hearts Deſire to do ſo; others, becauſe their Affairs hinder them from leaving it; others act according to the different Light God may have given them: But in whatever I have read concerning theſe Prophets, I alwaies found that they conſtantly perſuaded their Hearers to come out of *Babylon*, and that they made terrible Declarations

Declarations againſt thoſe that returned after they were once got out of it; the only thing that has retained thoſe that had deſigned to leave it, was becauſe the Papiſts every where deſiſted from their uſual Rigour, in reſpect of Worſhip, ſo that theſe Shepherds have preperly preached as to Men that are under Perſecution; but with the moſt terrible Threats in the World againſt thoſe that ſhould return to the Maſs, and into Idolatrous Temples. Advertizing them, That they ſhould undergo other Perſecutions, againſt which they ought to prepare themſelves betimes; you have but to ſee concerning it the Abridgment, that has been collected by Mr..... and his Friends, who are Philoſophers and ingenious Men, of a Sermon of one of thoſe Children. I thought that Mr..... had exaggerated things to you as to that Matter; but this Relation being come, our Wits muſt hold their Tongues, they muſt now confeſs that they are amazed, and that they are reduced to chuſe either the Spirit of God or of the Devil, there being nothing of Cheat, or *of the contagious Diſtempers of the Imagination*, according to Father *Malebranche*, to be admitted in this preſent Caſe.

Mr..... and his Relation informs us, That he hath ſeen a Shepherd of fourteen Years of Age, ſpeaking whilſt he was a ſleep, ſpeaking *French* almoſt as well as any of his Auditors, ſinging the Pſalms as a Man of thirty, that underſtood Muſick, and having a Tone of Voice, and an Action anſwerable to the reſt of the Prodigy.

The Shepherd, in all his Sermon, ſeems preciſely to ſpeak to his Auditors, he has not to do now with Country Fellows, but with a conſiderable Gentleman, with a Merchant that is an ingenious Man, and with two Philoſophers, not being in my Power to deſcribe theſe People to you otherwiſe.

He began, ſaies the Relation, with the Conſideration of the weakneſs of Man; and enlarged his Diſcourſe in good Expreſſions about Vice: After that he ſaid, directing himſelf to God with a great deal of Zeal and Fervor, ('tis what Mr..... bids us obſerve in this Relation, the Pieces whereof don't expreſs what he meant) *Lord put away from us the ſtinking Duſt of Sin, we are but Duſt and Aſhes, and to Duſt ſhall we return. O God ſtrengthen us by thy great Mercy; O Eternal ſtretch out thy Hand to ſuccour us, leſt we fall again into Temptation.*

Theſe are Articles or ſeveral interrupted pieces of the Sermon, being only ſome ſentences of it taken here and there.

Rejoice, Brethren, that God has ſent you a little Candle to light you, make uſe of it, repent ye, and take heed leſt the Rod of ſin turn againſt you. Pray to God with all your Hearts, and mend your Lives. God ſays in his Scriptures, I will pour out my Spirit upon all Fleſh, *and the reſt of the Paſſage. Jacob's* Ladder was neither of Wood nor of Stone, but of Prayer and Supplication; God has taken away his Candleſtick from you, *Seek and you ſhall find, knock and it ſhall be opened unto you.*

Some of our Doctors found ſomething extraordinary and very ſtrong in this Article. I paſs over ſome to be ſhort, and mention only thoſe that are preciſely to the purpoſe, though all the reſt is equally good, whether it be when he ſpeaks of the cauſe of the deſtruction of our Churches, or whether it be when he promiſes us the reeſtabliſhment of them in caſe we repent.

Brethren, is it not a ſtrange thing that you, who have promiſed to follow Jeſus Chriſt, ſhould have renounced him for the ſake of a little ſpot of Ground? (He ſpeaks no more to Country Folks) He who ſhed the laſt drop of his Blood for you? Don't trouble your ſelves in heaping up earthly riches; but lay up Treaſures where the Moth and Ruſt do not corrupt.

The Scripture tells you, Be not ſurpriſed when you ſee your ſelves under Perſecution for my name's ſake; Pray God heartily, the Devil is about to be ſhut up in the midſt of Hell.

I muſt ſpeak freely to you, I have not the Wit to ſay all theſe things, but 'tis God that ſpeaks by me: ſince your riches have ruined, it muſt be by your Prayers that you muſt redeem your ſelves; and what are ye afraid of for a little wealth? Be afraid of nothing though you were to die: *Happy are they that die in the Lord, for they reſt from their Labours.* Hardn'd, Stubborn, Blind Men that we are! We harken not to the Voice of God, and we put no confidence in his promiſe: Read the 68. Pſalm, *Let God ariſe*, &c.

The

The way of Paradiſe is a ſtreight way, it is no larger than a Hair, and as fine; the faithful only can walk therein, there is no entering into it for thoſe that are loaden with ſins; But the way to Hell is large and ſpacious, there is a high Road thither.

One of our Doctors, becauſe one of the company wonder'd at that compariſon, ſatisfied him with that of the Camel paſſing through the eye of a Needle, and brought on the ſame or the like occaſion.

It has been told us, That in the laſt times many ſhall fall away from the Faith, and we ſee it now but too much, and above all when we ſee thoſe baſe Souls, who after having been gone and partaken of the Blood of the Lamb, afterwards come back and plunge themſelves into the Abyſs of Corruption and Filthineſs.

'Tis a long time ſince you, who are here preſent, have been at Maſs, but I am afraid the firſt Perſecution will make you return thither again; But be ſure not to do it, ſuffer your ſelves rather to be cut in pieces, ſuffer your ſelves rather to be brought to the Block, than return thither again: Lord have pity on theſe poor ſinners, O Eternal ſtrengthen them by thy Grace.

Jeſus Chriſt has poured out all his Blood for us, and we can't endure the prick of a Pin: fear not Men, who can only kill the Body, but fear God that can deſtroy both Soul and Body (and concerning that, ſays the Relation,) He cited the 1. and 2. Verſes of the 146. Pſalm, and continued to the beginning of the 3. Verſe: Brethren, Princes have no power over your Souls, *&c.* and he ſpoke a great deal thereon.

Speaking of thoſe that had ſold their Children for Mony, he ſaith, They have ſold their Children and made an Offering unto Idols, as the 106. Pſalm mentions. But God ſhall redeem the Children, and their Fathers ſhall periſh.

I believe, Sir, here is enough to ſhew what effect theſe Shepherds have produced not only amongſt the common People, but amongſt all ſorts of Men, even the moſt underſtanding, there being no one that has ever written or ſpoken any thing contrary to what I have here mentioned; which I deſire our ſmall Aſſembly to take notice of. Whereupon ſome of thoſe that had heard what Mr..... had ſaid, reported that 'twas really impoſſible to ſee a Man more touched or perſwaded of the

thing than he was, being to that degree, that ſpeaking to our chiefeſt Doctors here, he told them; You may ſay, Gentlemen, what you pleaſe, but if you heard thoſe Children, you would be juſt as thoſe that have heard them, there is no poſſibility of reſiſting. I know what you ſay concerning the belief we had of the Miracle before hand, concerning our ſad condition in *France*, concerning the novelty of the matter of Fact; All this might cauſe an admiration and aſtoniſhment, but there is more than that: For, to tell you the truth, you muſt know that for an hour and a half, we wept every one of us like ſo many Children.

'Tis time now to come to their Prophecies, but I muſt firſt ſay a word or two concerning the Faſt that the firſt Company of Prophets ordained, all of that Vally, the 25*th* of *Novemb.r* laſt.

Concerning the Faſt ordained by theſe Children.

'Twas about the Tenth or Twelfth of *November* that they named the Day for the Faſt, and this is that which *Galand* has collected of what one of the Shepherds ſaid, after having finiſhed his Exhortations, by this compariſon; *'Tis to no purpoſe, Brethren, to excuſe our ſelves as* Adam, *ſaying, The woman that thou haſt given me made me do it, and to cover our ſelves with Fig-tree-leaves; for there is nothing hid from the eyes of the Eternal,* &c. *You are unclean,* continued he, *from the ſoal of the foot to the crown of the head, and therefore you muſt make a ſolemn Faſt on the* 25th *of this Month of* November, *and you muſt celebrate it as it ought to be, whether in general or particular. If you cannot meet together, do it in your Houſes reading of Sermons and Chapters of the Holy Bible ſuch as I ſhall mention to you; to wit, Eight Chapters of the* Revelations, *the* 6, 7, 8, 11, 12, 14, 15, 21. *Nine Pſalms, the* 137, 42, 51, 38, 69, 29, 23, 46, 64. *Four Chapters of the Goſpel according to St.* John, *the* 6, 7, 17, 19, *Eleven Chapters of St* Matthew, *the* 23, 24, 25, 17, 10, 11, 13, 14, 3, 4, 28. *and don't make any boaſt of it, keeping your Doors ſhut, becauſe an unbeliever may enter in and force you to eat; I tell you once more not to boaſt of this Faſt, all your other Faſts have availed you nothing, let us endeavour by this to diſarm that great God, and let it be accompanied with Prayer and Charity.*

Pray

Pray take notice that this Faſt was exactly obſerved, and almoſt at the ſame time that there was a Faſt in *Suiſſerland* and *Geneva*, this laſt being on the 22. of *November*. I leave to the learned to examine the diſtribution of the Chapter, deſiring them to remember that the Shepherd had to do with Men that read only the New Teſtament: and 'twas much if they had any to read.

Concerning their Prophecies.

I find my ſelf ſo weary and ſo ſpent with attention, that I have of neceſſity had for ſo long a Letter, that I will ſhorten this Chapter as much as I can. We muſt diſtinguiſh firſt betwixt the Predictions of theſe Children that relate to particular things, and the Predictions that regard the Church in general.

Concerning particular Predictions.

The Prediction of the Shepherdeſs, concerning thoſe that were to ſpeak after her, ſeems to me the moſt conſiderable; becauſe, in my opinion, 'tis accompliſhed, and becauſe I had recorded it in *July* laſt. Mr..... our Phyſician, ſays, That the People of that Vally had aſſured him, that ſhe had foretold a great many things that were *paſſed*. That term which I thought Equivocal, ſeems to relate to things that ſhe ſhould have divined, but in the Idiom of the Country, it likewiſe means *happened*. Mr..... Reports, That being once upon the Bed by the Shepherdeſs minding her Eyes, Mouth and Pulſe, it happened that ſhe ſaid that ſome People ſhould be awaked that ſlept, and thoſe People were directly behind the Shepherdeſſes Bed. There came ſomething late, from a certain neighbouring Village, a Man that was deſirous to hear that Maid, and juſt as he was come to the Houſe, the Shepherdeſs told it, ſaying, *There is ſuch a one that arrives, he is a good Man, let him come in.* And the Man happened to be juſt then at the Door. Mr.....ſays, That he ſaw it, and ſome that were there preſent aſſure him, That ſhe had ſaid almoſt the ſame things concerning him before he came, coming thither likewiſe in the night for fear of being diſcovered.

Galand aſſures us, That *James Mazel* of *Mornans*, who had a Son and a Daughter that Propheſied, wept bitterly for the loſs of a Son, which he doubted not of after that his Daughter had told him that he was dead, and was ſo grieved only becauſe he verily believed that thoſe Preachers always tell truth; the aforeſaid *Mazel* deſired *Galand* when he came to enquire about that Son which he had been told was dead: *Galand* enquired very carefully after him of People of the ſame Vally that had retired themſelves to *Geneva*, who told him that they had not heard of him for three Months, never ſince that he went for *Brandenburgh*.

Grevier confirms what *Galand* had told me concerning the belief of thoſe People by his own, and by what he has ſeen of it. For he confeſſes and proteſts, That though 'tis ſometime ſince he ſeriouſly thought of leaving *France*, he ſhould not have made ſuch haſte if theſe Children had not oftentimes reiterated the *Order* for him to withdraw; 'tis thus he expreſſes himſelf: 'For, *adds he*, Sir, they had told me ſo many things concerning my 'ſelf, that I believed them upon that account, and when they told 'me that the Curate of *Bordeaux* had ſome ill deſign againſt me, 'and that I ſhould make haſte away, I did ſo: And by the Event 'tis found that he was well adviſed. For frequenting that Vally as he did ſince the ſpringing up of theſe Prophets, under pretence and ſometimes likewiſe through neceſſity of his going to carry them Phyſick, he would certainly have paſſed his time very ill e're this.

He ſays he was preſent when Orders came to thoſe poor People to ſend Four of their Children to the Baron of *Poet*'s Houſe, which put them all into a great conſternation, and made them aſſemble their ſmall Council, whither they called *Galand*, asking him his Advice, which was that they ſhould obey the Orders and ſend him the leaſt. Some thereupon ſaid, That they ought firſt to make Prayers to God, and conſult the Holy Ghoſt; and immediately Three of thoſe Children that were amongſt them fell aſleep, afterwards told them, That they ſhould not be afraid to ſend them, and that they ſhould ſee them come back gay and dancing on the way like Lambs; which happened according as they had ſaid.

I have obſerved in the Letter of Mr..... how a little Girle named Mr. *Brun* by his name: he is the Curate of *Bordeaux* who

was

was out of the Chamber on purpoſe for that or for other reaſons, when the little Girle went to ſleep: But 'tis eaſie to be ſeen that the Curate of *Bordeaux* did not expect to be known.

Grevier adds, but only by hearſay, from a Proteſtant of *Bordeaux*, who deſigns to live in good intelligence with the Curate, becauſe he is very rich; that the ſaid Curate being returned, had betwixt them confeſſed that there was ſomething extraordinary in the Buſineſs, that among thoſe things they ſaid they mixed ſome old Prophecies of *du Moulin*, but that in a ſhort time good order would be taken about it.

The aforeſaid *Grevier* likewiſe mentions a Matter of Fact that paſſed whilſt he was preſent: One of theſe Maids, whilſt ſhe was preaching, directed her Diſcourſe to a Maid of *Beſaudun*, a neighbouring Village, of whom ſhe asked, Why her Siſter was not come? who anſwered, That ſhe was ſick: 'Tis true, replied the Shepherdeſs, but 'tis of my Diſtemper; and the thing proved to be what ſhe had ſaid.

The ſame *Grevier* ſpeaking to me in preſence of Mr. *Legier*, concerning a Schoolmaſter that had been at *Geneva*, and whom Mr. *Legier* found to be one that had returned after he had received ſome Money from the Conſiſtory, made us read in his Journal, a Place where one of theſe Shepherds reprehended him very ſeverely, both for his Return, and likewiſe becauſe he refuſed that very Day to make a Prayer amongſt thoſe poor People, that had deſired him, according to their ancient Cuſtom, which was to read and pray to God, when they were aſſembled, till ſuch time as the Children ſlept and preached to them.

Mr. ..... tells us a remarkable Story: After having ſo diſpoſed of his Apartment for us, ſo that we could paſs through a Hall into his Chamber, and out of his Chamber into his Anti Chamber or Garderope, where his Servant lay; he, to wit, Mr. ....., remembring, in the middle of the Shepherd's Sermon, whom they had put to Bed in the Garderope, of ſome urgent Buſineſs he had to do in the Kitchen; He obſerves, I ſay, That whilſt he was in the Kitchen, his Man and the Governeſs of his Houſe went into the Hall, laying their Heads cloſe to the Wall, endeavouring to hear ſomething; whereupon the Shepherd making a Stop, ſaid, There is one of our Brethren gone, but there are two others come. They that remained, not knowing what he meant, went out into

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the Chamber, and from thence into the Hall, where they ſaw thoſe two endeavouring to hear.

Mr. ..... looks upon this as a miraculous thing; but might there not be another Explication made of it, ſince the Shepherds ſay, That the time approaches, when the little Flock ſhall be no longer the little Flock, nor our Aſſemblies, *&c.* which he might mean by, *for one loſt two recovered.*

Concerning their general Prophecies.

I believe that I muſt neceſſarily diſtinguiſh again betwixt the Prophecies that regard the Church in general, and thoſe that regard thoſe People, joyned with the reſt of the Proteſtants of *France*; and I believe, that doing ſo, I ſhall not deviate from the Style and Practice of the Scriptures.

In general, they foretel to one and to the other a ſpeedy Deliverance, all the Collections are full of it: The Shepherdeſs in ſeveral Places, ſpeaks of the Accompliſhment of the Prophetical Months and Daies, as of a thing near at hand, however, ſhe withal mixes violent Perſecutions; ſhe foretels of Wars and Plagues, but all ſo ill collected, that 'tis Pity that Mr. ..... had not heard her ſpeak of that as well as her General Predictions. He particularly obſerves, That what ſhe ſingularly marked out was the Deliverance of the Church in *September*. Now, that ſhe did not underſtand a General Deliverance is plain, in that ſhe adds Perſecutions and other Signs, which were not to come to paſs in ſo ſhort a time; and if one ſhould ſay, That ſhe had two things in view at once in her Prophecies, in my Opinion the like things may be found in Scripture.

Theſe laſt Prophets ſeem to have had the ſame thing in view, when they ſay, That our Deliverance had been in *September*, if we had repented. But that it ſhould be at *Chriſtmas*, if we repented, (for they alwaies annex Repentance to it) yet when they ſay, That that Deliverance ſhall be at *Chriſtmas*, or as others ſay, At *Chriſtmas* or at the beginning of the Year, they all unanimouſly ſay, at the ſame time, That there ſhall be a violent Perſecution, but a ſhort one, and that we muſt prepare our ſelves for it. But how ſhall we make this agree, unleſs it be, that in one Place they regard the Deliverance of the Church in *England*, at *Chriſtmas* or at the

the beginning of the Year; and in the other the Perſecution that it ought to ſuffer in *Dauphiné*; and perhaps likewiſe in other Places of *France*.

If *Grevier* ſaies true, here is a very remarkable thing; he aſſures us, That at that time that he left *Dauphiné*, there was a Report, That the King of *England* had entirely defeated the Prince of *Orange*. Thus far *Grevier* may ſay true, for at that very Time Mr. *de Verace* ſhewed me a Letter from a Senator of *Chambery*, a Friend of his, who ſent him a Copy of what the Cardinal of *Grenoble* had written to their firſt Preſident, to wit, That he had received an Expreſs from Court, to tell him the News, That the King of *England* had beaten and defeated the Prince of *Orange* by Sea and Land. Divers Letters from *Grenoble* hither confirmed the ſame thing, That there was a Report there, and all over *Dauphiné*, That the Prince of *Orange* had been defeated. I wrote likewiſe to Mr. *D L.* about it, asking him, What was the Reaſon of ſuch mean Politicks? Now what does *Grevier* ſay more? That at that time thoſe Reports were in *Dauphiné*, one of theſe Shepherds or Prophets ſaid; There are ſome that ſpread about Reports, That the Prince of *Orange* has been defeated, but they that ſpread about ſuch Reports commit a great Sin; for the Prince of *Orange* has chaſed, chaſes and ſhall chaſe the King out of *England*, and that is the beginning of the Deliverance of the Church. I ſay it once more, That if *Grevier* has ſpoken the Truth concerning this laſt Point, it reſolves a great many Difficulties. I have obſerved, in the firſt Letter written from *Annonay*, that they have ſince ſpoken very right concerning the Prince of *Orange*, (for he that writes it may be believed) they may then have ſpoken aright of him heretofore.

At preſent they ſay ſomething more particular, ſaying, That we ſhall hear our Miniſters in the Month of *May*: That may indeed be true of ſome of them, though not of all; and if I am not miſtaken, a young Woman that lived at *Caſtres*, whom I heard ſpeak of it, before I was confined to my Chamber, by my Diſtemper, ſaid, That the Shepherdeſs had ſaid ſo; that is, That in the Month of *May* next they ſhould hear *ſome of their Paſtors*.

That which happened at *Caſtres*, whereof there was a Report in *Dauphiné*, as I have already obſerved, was told me by a young Gentlewoman of that Country, a Merchant's Daughter of *Croiſette*,

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two Leagues from *Caſtres*; ſhe is one that has all the Characters of an honeſt Perſon, and who expreſſes her ſelf, for a Perſon of her Condition, with as much Grace as Sincerity. When I made this Relation in our Aſſembly, a Gentleman of *Caſtres* told me, That he knew one *Corbieres* a Merchant, as well as the Judg of *Caſtres*, whereof the young Woman makes mention in her Relation. Others likewiſe of the Company came to me, and told me, beforehand, That the thing was reported by others. This it is:

A Shepherdeſs of eight Years old, being at the foot of a Tree, had a Viſion of an Angel, cloathed with a fine white Robe, who bid her to tell her Brethren, That in the Month of *May* they ſhould hear *ſome of their Miniſters*, and taught the Shepherdeſs a Prayer, which laſts, ſaies Madamoiſelle *Corbieres*, almoſt half an Hour, and is the beſt in the World. The Father and the Mother would not believe her; but ſhe gave them for a Sign, That ſhe ſhould be three Daies without ſpeaking; and ſo it happened. The Report that was ſpread through the Village, ſpread it ſelf farther, and Madamoiſelle *Corbieres* went thither, ſaw the Shepherdeſs, and praied with the Aſſembly, according to that excellent Prayer of the Shepherdeſs: Which, ſaid ſhe, was extreamly taking; and I obſerved the aforeſaid young Woman to be moved at the very remembrance of it. The young Gentlewoman adds, That that Shepherdeſs has an admirable Grace with her, ſpeaks much better French than ſhe: That 'tis impoſſible to have a more noble Air, than that Child has, ſo that it would charm one to ſee her.

The Noiſe of this Shepherdeſs and her Prophecy, ſpreading it ſelf abroad, orders were given to take her: But three daies before ſhe told her Mother, That there ſhould happen a great Misfortune in the Houſe by the Death of three Perſons. The third Day being come, there came a Captain of Dragoons to take away the Shepherdeſs; her Father was in Bed, almoſt dying, but he endeavoured to keep his Daughter; ſo that the Dragoon, who was reſolved to have the Maid, puſhed and abuſed him ſo much, that he dyed that very Evening. An Uncle of the Maid, who was then in the Chamber, and who was angry, and reſiſted the Dragoon, was ſhot dead by him with a Piſtol. A Neighbour that was preſent, being affrighted thereat, ran to the Door, endeavouring to get out; but one of the Dragoons, that kept the Door, thruſt him through and killed

killed him. The Shepherdeſs however comforts her Mother, telling her, Mother, be comforted, let me go, I ſhall have no hurt done me; and as for that which is happened, the Angel had told me, That it would be ſo; 'tis God that would have it ſo, and there was no altering his Decree. Whereupon the Shepherdeſs is brought to *Caſtres* before one *Barbarac* (a meer Barbarian, ſaies the Gentlewoman, as likewiſe a Gentleman of *Caſtres*) and *Barbarac* ſeeing her, How now, ſaid he, poor Innocent, What haſt thou to ſay with thy Prophecies? What Stories doſt thou tell us? What wouldeſt thou ſay? I ſay, replied the Child, without being at all concerned, That thou ſhalt be hanged within this Year. 'Tis reported, That that did not pleaſe the Judge: She is mad, ſaid he to the Gaoler, put her into the Dungeon, from whence ſhe ſhall not ſoon come out. I will come out, replied ſhe, within eight Daies. And who will bring thee out, ſaid *Barbarac*? Thou, replied the Shepherdeſs, or the Angel that has told me ſo. And it happened preciſely that in eight Daies *Barbarac* received Orders to ſend her to the Intendant of *Nimes*. The aforeſaid young Woman ſaies, That the Shepherdeſs having foretold, That there ſhould be preaching within eight, ten, or a certain number of Daies, in a Caſtle of that Country called *Caſtelfranc*, there was a Garriſon of Dragoons ſent thither, to prevent the Effect of the Prediction; and that in the mean while ſhe came away for *Geneva* at that very time, and had been ſeven Weeks before ſhe could come thither, having been ſtopt in her Way at ſome Place in *Dauphiné* by the fault of her Guides, but that ſhe got away with a little Money. 'Tis about fourteen Daies ſince ſhe came to *Geneva*; and ſhe is the laſt that I have heard. I muſt not forget what ſhe told me concerning the Captain of Dragoons, That he was extreamly ſorry for what he had done. I have taken the Names of three Men of *Montauban*, come from thoſe Parts, who all confirm the Matter of Fact: Other People confirm it likewiſe; The Report is all over *Dauphiné*.

Here I muſt conclude, deſiring you to accept this my ſmall Endeavour to pleaſe you.

Continuation of the Journal of the 22d. *of* February, 1689.

MOnſieur ..... will ſhew you a Relation that is now tranſcribing in my Chamber, which will be ſent you by *M.* of *M.* becauſe laſt night *M.* of *B.* and I were of Opinion to do ſo, and 'twas he that deſired me. That the Journal I have ſent you might be communicated to *M.* of *M.* 'twas becauſe I would not write more than what is neceſſary; and pray, Sir, be pleaſed to permit it to be ſo.

As for the Memoire concerning the *Vivarez*, 'tis ſuch an aſtoniſhing thing, that I ſhould doubt of the Belief that you ought to have of it, if *M.* of *B.* had not aſſured me ſeveral Times, that I might believe it as firmly, as if I had ſeen it my ſelf; and that *M.* of *M.* will tell you the ſame thing, the Perſon that wrote it being his Acquaintance. I have likewiſe ſeen this Poſt ſome Letters from *Nimes* that in a ſort confirm the thing, ſince they tell us, That there were twenty People brought thither from the *Vivarez*, and impriſoned for having been at Meetings.

I have only then to make ſome Reflections on this wonderful Matter; but indeed it is ſo ſurprizing and amazing, that I leave it to others more knowing and more learned than my ſelf. I will only ſay, following my Journal, That Mr. *Legier*, our Profeſſor of Philoſophy, a very worthy Man both for the School and for the Pulpit, told me Yeſterday, after Dinner, That he had ſeen ſome People of *Dauphine* that teſtified, That thoſe Children or Prophets had foretold, That there ſhould not be only great Aſſemblies on both Sides on the Hills, as you may ſee in my Journal, but likewiſe that there ſhould be ſome that ſhould preach awake, which is in all Points accompliſhed by this thing of the *Vivarez*. I muſt confeſs, Sir, That, in finiſhing my Journal, I could not but doubt a little

a little of such extraordinary Matters of Fact. When I saw those poor Preachers foretel us of numerous Assemblies on the Hills on both Sides, and that I considered with my self, That they themselves were imprisoned, and all their Auditory scattered, and behold the Day after that there are Assemblies in the *Vivarez* of a thousand, of one fifteen hundred, and of two thousand Persons, and in several Places at once; and in the Day-time to hear Prophets, that are risen up on a suddain, and preach both asleep and awake, with Signs and wonderful Miracles. I must confess, Sir, that this thing, which we know to be reported by a Person worthy to be believed, has perfectly confounded even the most incredulous. I have seen the chief of our Sadduces, after having been convinced of the Matter of Fact, say, That 'twas a natural Distemper, directed by Providence to procure the Repentance of those poor People, that had fallen under Temptation: Well, let it be so; they shall explain us that admirable Philosophy another time. As for our Professor, That it surpasses his. And I will do no more than only send you the Matters of Fact, and the Predictions of these Preachers, which from Day to Day are accomplished: But to continue to observe what is passed and passes in *Dauphiné*; you must know that the Persecution increases there. You have seen the Prior of *Valence*'s Letter, which attributes that Miracle to the Cheat of a Man that was placed behind the Child, and that suggested to him his Sermons and his Prophecie. Now that Fiction is not specious enough for them, by reason of the great and innumerable Proofs that there are of the Preaching of those People without being prompted or shut up in Curtains: Wherefore they forced some of those Children, by cruelly scourging them, to say, That Mr *de Bays* had instructed them beforehand, and had taught them the things they had afterwards repeated: And all this to make People believe the same thing of the others. But, Sir, God seems to laugh at their Projects; here is that which Mr. *Legier* has collected within these two or three Daies; he has promised to bring the Witnesses to my Lodgings. 1. That there are People that continue to fall. 2. That a Man escaped out of Prison, where he was with some of those Prophets, had heard them preach in the Night-time. 3. That three Men that went out of *Switzerland* into that Country, about some Business, had lodged, as they returned to *Geneva*, with some of those Children that were carried Prisoners: They assured Mr. *Legier*, that they did

not in the leaſt appear moved; and that a Woman that was lodged in the ſame Inn, having asked leave of the Bayliff to hear one of theſe Children, they brought one, who, after that he was fallen aſleep, had preached, to the great aſtoniſhment of all the People: and when they asked the Bayliffs what they thought of it, they ſhrunk up their Shoulders, ſaying, They ſay nothing but very good things. 4. The ſame People ſay, That having been in an Aſſembly, one of thoſe Children had ſaid aloud, That there were three come out of *Switzerland*, whereof two had made their Abjuration in *Switzerland*; but that there was one that had not done it, and whom the Child made do it with the ſame Authority the whole Conſiſtory of *Lauſanne* aſſembled could have done. For 'tis an admirable thing, That there is no one able to reſiſt the Words of theſe Preachers. 5. That a Papiſt Woman had been to hear one of theſe Prophets, and that whilſt he prayed ſhe would not kneel down: That the Prophet cenſured her, and ſhe making him Anſwer, That ſhe kneeled down only before the Altar; the Prophet redoubled his Cenſure, concluded it with a Prediction regarding that Woman, That even on that very Day that he had preached to her the Truth, it ſhould be preached to her by her own Son; which happened accordingly. A Perſon of my Acquaintance told me Yeſterday this Story, which ſhe had had from ſome one of thoſe diſperſed People, that fly from the preſent Perſecution. 6. Others have likewiſe told Mr. *Legier*, That thoſe Children had cauſed a Pſalm to be ſung in haſte, to ſee the Miracle they had foretold of one of their Brethren, who was to fall as ſoon as the Pſalm was ended; which came to paſs accordingly. 7. This Expreſſion of *Falling*, is a general Expreſſion of all People that talk of theſe Children; and Mr. *Legier* has been told, That one of theſe People having been ſurprized with that Diſtemper in the Way, had fallen into a Hole, where he had broken his Leg; which did not at all hinder him from continuing his Preaching, without feeling any Hurt: After which he became ſenſible as another Perſon. If I ſhould now make a Collection of all that is ſaid of theſe People, 'twould be infinite; I will add only this, which has been likewiſe told Mr. *Legier*, That the King ſhould have amongſt his Guards that ſhould fall down and Propheſie, and that it ſhould be concealed for once or twice, but that the third time it ſhould break out.

A Copy of a Letters from the *Vivarez.*

'TIS about a fortnight ago, that near where your Cousen the old Captain's Wife lives, some persons began to preach the Gospel with so many signs and wonders, that it would make you tremble; and the thing has by little and little increased and so increases that at this very hour that I write to you, there are betwixt that place and this more than threescore. They are People of all ages and sexes without distinction, except married Men and Women; I have not heard say there are any of them; that is to say, however that the greatest part of them are Boys and Girls from six or seven to twenty five years of age, and old Men, all of the meaner sort of People, there being few of them that can read: But they are all of Families, that have been exemplary for their good living. For they cry aloud and say, That they have received the Grace and Gifts they are possessed of, but by the sincere repentance of their Families, it being impossible they should obtain it, if any one remained in sin. They are four or five days without eating before they speak; and afterwards they scarce eat any thing, and their sad looks, at least of the greatest part of them, clear up and become pleasant, so that you might read their happiness in their Faces. They preach almost day and night without ceasing, in publick and in the midst of the Villages where they are. These Assemblies are so numerous that yesterday there was one about a League from hence of fifteen hundred persons, and that held from seven a Clock in the Morning till six at night. The days and nights before, they were not so great. But if I should tell you that these to day will be of above two thousand, I should not lie. People go thither from all parts, as if they were processions, and at Noon day. There does not come one back, but positively declares, That he had rather be drawn in pieces with four Horses, than ever return to Mass. If you saw how they wept you would be concerned at it. They boldly say, That there will be a Communion within six Weeks; that the Gospel will be preached every where, and that some Ministers whose names are known by all the People, and whom they name, shall enter the Kingdom to administer the Sacraments to their

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firſt Flocks, and that on ſuch a day which they name. There are ſome that preach whil'ſt aſleep, others being awake. Their Hearers are always on their Knees, ſuffering no one to be otherwiſe. And if there be any notorious ſinners in their Aſſembly, theſe poor Preachers call them to them, and fall into terrible torments, till ſuch time as the ſinners come to them. When they are come they cry over their Heads, Mercy and Grace, *always exhorting thoſe ſinners ſeriouſly to repent, and all the People to pray God that he would pardon them. They make the Congregation ſing Pſalms, and very often the* 51. *They make publick Prayers for ſinners: if thoſe ſinners really repent them, and that God pardons them, they themſelves fall to the Ground as Dead without any appearance of Life. And when they come to themſelves again they feel a happineſs and contentment, which they are not able to expreſs. It happens likewiſe that other Members, who are not ſo great ſinners, fall to the Ground, after the ſame manner, at intervals of time: the moſt part fall more than once, there are ſome likewiſe that have fallen four times, though they were not called as other great ſinners. And thoſe do not make the poor Preachers ſuffer as the others do. There fall down ſometimes twenty or thirty at once, and as faſt as they fall, and eſpecially when 'tis a great ſinner, theſe poor Preachers make great expreſſions of Joy, and remain ſome time in a ſwoon as in an Ecſtaſie, ſaying, That they ſee the Heavens opened and our Lord pouring out his Bleſſing upon them. They ſay, That within ..... days the great Perſecution will be over, and that Sunday laſt was one of thoſe days. I know not whether this is to be underſtood of this place in particular, or of the general. But they exhort their Auditors not to be afraid of it. I forgot to tell you that Sunday laſt, that I ſpoke to you of juſt now, two Maids, after having preached the Goſpel in a Village, a League and a half from hence, all the day till the Sun was ſetting, they gave the Benediction and told the Aſſembly, That it was time to be going, and that there was a Detatchment of Dragoons made at the Quarters that were the neareſt, to come break in upon them, having been diſcovered: that every one ſhould go home and go to Bed. The thing was punctually ſo, as ſhe had ſaid: The Dragoons came, and hunted about in that Canton part of the night, and finding no body, they entered into Houſes, and brought away four Priſoners. There had been ſome taken before in other Aſſemblies. In fine, Sir, you may be ſure that what I ſay is true, and that I don't tell you the fiftieth part of what there is of it; for the ableſt Man in the Kingdom would never be able to mention every thing, though he had*

been

been at all their Aſſemblies. They ſpeak very great things of the King, the Concluſion whereof is, That he ſhall know the Truth and be converted. The Curate of the Pariſh of about a League from hence, is already abſented, as I have been aſſured; I don't know it for certain. All this ſeems to me conſiderable and important enough to deſire you to be ſo charitable as to ſend me your opinion concerning it, after having firſt conſulted with two Doctors you have the moſt eſteem for.

The Prophecies which are that which the Reader will, without doubt, look moſt after, are perhaps that which he ought to mind leaſt; becauſe we are not certain that the Collections have been well made. A Word, nay a Letter, oftentimes changes the whole Senſe of a Diſcourſe. What is not to be queſtioned in that great number of matters of Fact, is that thoſe People fall, that they are in an Ecſtaſie, that they diſcourſe in their ſleep, and others awake, and ſpeak things that have not been ſuggeſted to them, and that they themſelves knew not. No other Prophecies are to be looked upon as well reported, but only thoſe that have had their Accompliſhment. 1. The Deliverance that was to begin in the Month of *September*, as it did really begin by the buſineſs of *England*, and by the Declaration of War. 2. The new Prophets which the Shepherdeſs had Propheſied of. 3. The King of *England* driven out by the Prince of *Orange*. 4. The Aſſemblies that were to be made in ſeveral Places. 5. And the cruel Perſecution which is now in the Provinces greater than ever, ſince there has been a Maſſacre of 400. perſons, without reckoning thoſe that have been Executed, according as 'tis reported. Theſe matters of Fact, and ſeveral others, ſo preciſely happening, as they had been foretold, ſhews that if any thing does not happen, 'tis becauſe the Prediction was not well taken nor underſtood: For one and the ſame Spirit cannot be Falſe and True.

F I N I S.